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# THE AFRICAN REPOSITORY.

VOL. LX. WASHINGTON, D. C., JANUARY, 1884. No. 1.

## THE INSTRUMENTS AND METHODS OF AFRICA'S EVANGELIZATION.\*

ACTS VIII: 26-36.

We find ourselves, in this interesting and touching narrative, on the southern borders of the Land of Kings and Prophets; and we are spectators of a scene in which is foreshadowed the method of the spiritual work which is to be done upon the Ethiopians and in the country of Ethiopia. We have here the type of the method and instruments of Africa's evangelization.

There is no people, except the Hebrews and other ancient inhabitants of Palestine, more frequently mentioned in the Scriptures of the Old and New Testaments than the Ethiopians, and there is no country more frequently referred to than Ethiopia; and the record of no people, whether in sacred history or in ancient secular history, has less of the discreditable than the record of the Ethiopians.

Let us see what is said of them in sacred history.

The first time that we meet with any distinct mention of the Ethiopian is in the account given in the twelfth chapter of Numbers, of the disagreement between Moses and his brother and sister in the matter of his marriage with an Ethiopian woman. The next mention of this people is in 2 Chron. xiv., where we read of Zerah the Ethiopian general, who commanded an army of a thousand thousand men and three hundred chariots. The next mention is in Jeremiah xxxviii., where we learn of Ebedmelech, who, having deeper spiritual insight, and understanding more the ways of the Lord than the king and all the other Hebrew inhabitants of Jerusalem, believed the unpopular utterances of the prophet Jeremiah, and rescued him from his unpleasant and perilous condition in the dungeon of Zedekiah. For his faith and spiritual perception he was rewarded in the time of trouble.

\*A Discourse delivered in the Park Street Church, Boston, Sunday, October 22, 1882, on the invitation of the Trustees of Donations for Education in Liberia, by the Rev. Edward Wilmot Blyden, D. D., LL. D., President of Liberia College.

A singular passage in 1 Chron. iv. 40, gives an important clue to the opinions entertained in those days, and by the sacred writers, of the character of the descendants of Ham. Describing a certain district to which the children of Simeon had migrated, the chronicler says: "They found fat pasture and good, and the land was wide and *quiet* and *peaceable*, for they of Ham had dwelt there of old."

The secular poets and historians of those times also bear witness to the excellence of the Ethiopian character. Homer, the prince of poets, and Herodotus, the Father of History, both speak in praise of them. "In the earliest traditions of nearly all the more civilized nations of antiquity, the name of this distant people is found. The annals of the Egyptian priests were full of them; the nations of inner Asia, on the Euphrates and Tigris, have interwoven the fictions of the Ethiopians with their own traditions of the conquests and wars of their heroes; and, at a period equally remote, they glimmer in Greek mythology. When the Greeks scarcely knew Italy and Sicily by name, the Ethiopians were celebrated in the verses of their poets; they spoke of them as the 'remotest nation,' 'the most just of men' 'the favorites of the gods.' The lofty inhabitants of Olympus journey to them, and take part in their feasts; their sacrifices are the most agreeable of all that mortals can offer them. And when the faint gleam of tradition and fable gives way to the clear light of history, the lustre of the Ethiopians is not diminished. They still continue the object of curiosity and admiration; and the pen of cautious, clear-sighted historians often places them in the highest rank of knowledge and civilization."\*

When Cambyses, the Persian monarch, had spread his conquests over Egypt, had gratified the impulses of national envy and jealousy in the destruction of the magnificent city of Memphis, had disfigured the Sphinx with his battering-rams, and had failed, after two years' effort, to demolish the mysterious pyramids, he turned his covetous eyes to Ethiopia, and was anxious to pluck and wear the inaccessible laurels, never before nor since his day worn by European or Asiatic brow, as the conqueror of Ethiopia. Before entering upon this dazzling enterprise, he took the precaution of sending his spies to examine the country and report to him. The account which Herodotus gives of the interview between the spies and the Ethiopian monarch, has forever embalmed Ethiopian character in history. The fragrance of the name, despite the distance of time and the counter-currents in the literary atmosphere, has floated over the fields of history, triumphantly lingering in the hostile air, and has come down unimpaired to us.

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\* Heeren's Historical Researches, vol. i. pp. 293, 294.

When the spies of Cambyses arrived before the king of Ethiopia, they offered the treacherous gifts from their master of which they were the bearers, and delivered the following address :—

“Cambyses, king of the Persians, desirous of becoming your friend and ally, has sent us, bidding us confer with you ; and he presents you with these gifts, which are such as he himself most delights in.”

But the Ethiopian, knowing that they came as spies, spoke thus to them :—

“Neither has the king of the Persians sent you with presents to me because he valued my alliance, nor do you speak the truth ; for ye are come as spies of my kingdom. Nor is he a just man ; for if he were just, he would not desire any other territory than his own, nor would he reduce people into servitude who have done him no injury. However, give him this bow, and say these words to him : The king of the Ethiopians advises the king of the Persians, when the Persians can thus easily draw a bow of this size, then to make war on the Macrobian Ethiopians with more numerous forces ; but until that time let him thank the gods, who have not inspired the sons of the Ethiopians with a desire of adding another land to their own.”\*

This reply of the Ethiopian monarch expresses the characteristic of the African as seen even to this day. In a recent account, given of some European missionaries in East Africa, it is said : “They are much respected by the people, who say of them, ‘These are men who do not covet other people’s goods ;’ the highest praise in their eyes, as the other white men they had seen came among them only to enrich themselves at their expense.”†

If we come down to New Testament times, we find again Africans and their country appearing in honorable connections. When the Saviour of mankind, born in lowly circumstances, was the persecuted babe of Bethlehem. Africa furnished the refuge for his threatened and help-

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\* Dr. George Ebers, the German novelist, has woven this incident into one of his popular romances, entitled “An Egyptian Princess.” A superficial criticism, guided by local and temporary prejudices, has attempted to deny the intimate relations of the Negro with the great historic races of Egypt and Ethiopia. But no one who has travelled in north-eastern Africa, or among the ruins on the banks of the Nile, will for a moment doubt that there was the connection, not of accident or of adventitious circumstances, but of consanguinity, between the races of inner Africa, of the present day, and the ancient Egyptians and Ethiopians. To get rid of the responsibility of brotherhood to the Negro, an American professor, in an elaborate work, claims for the tropical African a Preadamite origin, and ignores his relations with Ham. His arguments, however, are as yet beneath the level of scientific criticism. *Stat pro ratione voluntas*. The impressions of Volney, the great French traveller, after visiting the magnificent ruins of Egypt, are expressed as follows : “When I visited the Sphinx, I could not help thinking the figure of that monster furnished the true solution of the enigma ; when I saw its features precisely those of a Negro, I recollected the remarkable passage of Herodotus, in which he says, ‘For my part, I believe the Colchi to be a colony of Egyptians, because, like them, they have black skins and frizzled

less infancy. African hands ministered to the comfort of Mary and Joseph while they sojourned as homeless and hunted strangers in that land. In the final hours of the Man of Sorrows, when his disciples had forsaken him and fled, and only the tears of sympathizing women, following in the distance, showed that his sorrows touched any human heart; when Asia, in the person of the Jew, clamored for his blood, and Europe, in the Roman soldier, was dragging him to execution, and afterwards nailed those sinless hands to the cross, and pierced that sacred side,—what was the part that Africa took then? She furnished the man to share the burden of the cross with the suffering Redeemer. Simon, the Cyrenian, bore the cross after Jesus. “Fleecy locks and dark complexion” thus enjoyed a privilege and an honor, and was invested with a glory in which kings and potentates, martyrs and confessors in the long roll of ages, would have been proud to participate.

But what of the country of the Africans? What of Ethiopia itself? It has always worn a forbidding aspect to foreigners. Although the ancients, on account of the amiable qualities of the inhabitants, made the country frequently the scene of Olympic festivities, with Jupiter as the presiding genius, yet they had the most curious notions of the country. And it may be that in keeping with a well-known instinct of human nature, to surround sacred things with mystery, the land was invested with repellent characteristics because it was the occasional abode of the gods. Herodotus (iv. 91), in describing the interior of Africa, says: “This is the region in which the huge serpents are found, and the lions, the elephants, the bears, the aspicks, and the horned asses. Here, too, are the dog-faced creatures, and the creatures without heads, whom the Libyans declare to have their eyes in their breasts; and also the wild men, and the wild women, and many other

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hair' (lib. ii); that is, that the ancient Egyptians were real Negroes, of the same species with all the natives of Africa. . . . This historical fact affords to philosophy an interesting subject of reflection. How are we astonished when we reflect that to the race of Negroes, at present our slaves, and the objects of our extreme contempt, we owe our arts, sciences, and even the very use of speech!" (*Volney's Travels*, vol. 1. ch. 3.) Catafago, in his Arabic and English Dictionary, under the word *Kusur* (palaces), says: "The ruins of Thebes, that ancient and celebrated town, deserve to be visited, as just these heaps of ruins laved by the Nile, are all that remain of the opulent cities that gave lustre to Ethiopia. It was there that a people, since forgotten, discovered the elements of science and art at a time when all other men were barbarous, and when a race, now regarded as the refuse of society, explored among the phenomena of nature those civil and religious systems which have since held mankind in awe." A more recent investigator, Dr Hartmann, in an "Encyclopædic Work on Nigritia" (*Saturday Review*, June 17, 1876), contends for the strictly African extraction of the Egyptians, who, he seems to consider, may have dwelt upon the shores of the inner African sea, whose dessication has formed the existing Sahara.

† Dublin Review, April, 1881.

far less fabulous beasts." And from that day onwards, the ideas of Africa, entertained by the outside world, were calculated to produce only fear and abhorrence. Dante, the classic poet of Italy, has preserved the opinions of his day in one of the cantos of the *Inferno*, in the comparison he makes of an indescribable region, which he saw in Malebolge, with Africa. After picturing the horrors of the place, that master of Italian song says: "I saw within a fearful throng of serpents, and of so strange a look that even now the recollection scares my blood. Let Libya boast no longer with its sand; for though it engenders chelydri, jaculi and pareæ, and cenchres with amphibæna, plagues so numerous or so dire it never showed, with all Ethiopia, nor with the land that lies by the Red Sea."\*

Shakespeare makes Othello win Desdemona by the horrible tales he tells of interior Africa:—

Of antres vast and deserts idle,  
 . . . . .  
 And of the cannibals that each other eat,  
 The Anthropophagi, and men whose heads  
 Do grow beneath their shoulders.

And these notions cannot be said to have been entirely dispelled until within our own day—within the last five-and-twenty years. Those who dealt, even forty years ago, with African geography, are now proved to have been wrong in every detail. They denied the existence of great lakes and broad rivers flowing from the centre to the coast. They spoke of the great mass of Central Africa as consisting of vast deserts, bare of vegetation, bare of animal life, and, above all, bare of men. There was so much of uncertainty and indefiniteness in the maps constructed by those writers on Africa as to justify the witty lines of Swift:—

Geographers in Afric's maps  
 With savage pictures fill their gaps;  
 And o'er unhabitable downs,  
 Place elephants for want of towns.

But what physical glories, what mountains and lakes, and rivers, and what a wealth of population have been unfolded to the astonished

\* E vidi in entro terribile stupa  
 Di serpenti, e di sì diversa mena,  
 Che la memoria il sangue ancor mi scisa.  
 Più non si vanta Libia con sua rena:  
 Che, se chelidri, jaculi, e faree  
 Produce, e cencri con anfesibena;  
 Ne tante pestilenzie, ne sì ree  
 Mostro giammai con tutta l' Etiopia.  
 Ne con ciò, che di sopra 'l mar Rosso ee.

(*Inferno*, canto xxiv, lines 85-90.)

gaze of the present generation! In the former years all was gloomy and mysterious and forbidding. The country seemed to the ancients to have been created only as the scene of the happy residence of the gods and of the native races. And it is a noticeable fact that no other race than the Ethiopian, in its different varieties, has ever had permanent or extensive foothold in that land. To-day, whether in its northern or southern extremities, the tenure of foreigners might be described simply as an "armed occupation."

Let us for a moment glance at the history of foreign efforts in Africa. Of the secular agencies which have operated from abroad, the Egyptian power—if we take for granted the modern notion that the Egyptians were an alien race—has been, perhaps, the most important. But even this has been subject to such vicissitudes and changes as to have left no distinct or wide-spread impression upon the country. Dynasty after dynasty has arisen and disappeared; and these, while they lasted, have prospered only when in alliance with the undoubtedly indigenous and interior races. And even with these alliances, they have not been able to push their power beyond the alluvial regions,—the country called, from its geological origin, "the gift of the Nile." The natives beyond have always held their own: and even to this day the indigenous power neighboring to Egypt is a source of constant anxiety and concern to the Albanian rulers of that "house of bondage." Recent intelligence informs us that King John of Abyssinia uses the present crisis in Egypt to take possession again of those provinces which Egypt had taken away from Abyssinia, *i. e.*, Mensa and Bagos. The so-called False Prophet of Soudan, emerging with uncounted warriors from the regions of the Sahara, has been lately spreading alarm among the adherents of the Khedive.

The next important secular influence, planted by foreigners in Africa, was the Carthaginian Empire. That empire flourished for seven hundred years, and its people were the most enterprising of the nations of their day. They sent out exploring expeditions by sea and by land. They circumnavigated the Continent and penetrated its interior. Their sway extended from the coast of the Mediterranean down towards the Niger. They collected by traffic the valuable products of the Soudan: the elephants and their ivory answered their purposes for war and for commerce; but with all these advantages, they disappeared without having produced any impression upon the inner portions of the Continent. It is certain that when their cities fell before the military energy of the Romans, many of them fled to the regions south of their country, but they were soon lost in the boundless forests of the Soudan and in the oblivion of the Desert.



The Romans next essayed to colonize and conquer Africa. They could overpower Carthage, after years and even generations of persistent warfare ; they could destroy her cities, overthrow her monuments, and, with the wanton indifference of a cruel jealousy, scatter her literary treasures ; but they could construct no lasting power in that land. They could not even rival the African glories of Carthage. Their boasted power, and the weight of their crushing influence, availed them little here. They disappeared from the Continent like a shadow and a dream ; and one of their rulers, in the last moments of his life, solemnly deprecated the invasion of Africa by the Romans.\*

A modern European power, of great military reputation, has been recently, and is now endeavoring to force its way inward by arms, by railways, by commercial expeditions, by diplomatic *finesse* ; but its successes so far warn us that what the conquerors of ancient Gaul could not accomplish, there is no evidence that the descendents of the conquered will ever achieve. In spite of all the efforts made in that quarter, the state of things at the head-waters of the Niger, around Lake Chad, and throughout Western Soudan, is not very different from what it was when Hannibal marshalled his legions against Rome, and drew many of his warriors, with their trained elephants, from the regions south of the Great Desert. Many have been the plans adopted, both in ancient and modern times, for taking possession of that Continent ; and all, whether military, commercial, or philanthropic, as conducted by Europeans or Asiatics, have had but temporary success. With regard to all, history has been obliged to write, sooner or later, the words with which Herodotus closes his account of the disastrous expedition of Cambyses into Ethiopia : " Thus ended the expedition."

Among the foreign *Christian* agencies which have operated in Africa, many be noticed : first, the Church in Egypt, with its ten thousand anchorites ; the Church of North Africa, with its three thousand towns and villages, and its five hundred and sixty Episcopal sees,—the Church that produced Tertullian, Cyprian, and Augustine. These, after flourishing for time, fell away without affecting the Continent—like the morning cloud and the early dew.

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\* The Romans appear to have penetrated to the Niger ; for Pliny mentions that, like the Nile, it swelled periodically, and at the same season, and that its productions were also the same. He likewise relates that Suetonius Paulinus, the first of the Romans who, crossed Mount Atlas, made an expedition during winter into the interior parts of Africa, and marched through deserts of black dust, and places uninhabitable from excessive heat where the very rocks seemed to be scorched. (I saw such rocks in the neighborhood of Timbo and Falaba, about three hundred miles northeast of Sierra Leone ; but their appearance has not been caused by heat.) It does not appear, however, that the Romans formed any settlements among the Aboriginal tribes.

Later on in history came the extensive missionary efforts of the Roman Catholic Church. The great missionary movement set in with the Portuguese conquests in the fifteenth century, and it continued during the sixteenth and into the seventeenth, with great success. In the Portuguese possessions in Africa and their neighborhood, such were the zeal and energy of the Roman Catholic missionaries that the conversion of all Africa seemed at one time to be at hand. The Rev. H. Rowley, of the Society for the Propagation of the Gospel, pays the following tribute to the zeal and earnestness of the first Catholic missionaries to Africa:—

“As the Portuguese were, at first, as zealous for the extension of God’s kingdom as for their own aggrandizement, it seemed as though they would be equal to their opportunity, and build up great Christian empires on either side of the Continent. The missionary zeal of the Portuguese at this, the best period of their history, was great. No ship was permitted to leave their coasts without being accompanied by one or more priests, and no nation ever had more devoted missionaries. They made the kingdom of Congo the field of their principal efforts, but they also labored zealously to convert the natives of Loango and Angola. For a time it appeared as though nothing could withstand the religious energy of the good men who strove for the conversion of Congo. The King was among the first of their converts. No danger appalled them; they shrank from no suffering; and they died willingly in the performance of their duty. This indeed, may be said of most all the missionaries who, for nearly one hundred years, labored amongst the heathen in those parts of Africa which were brought under the power and influence of Portugal. Though many of them quickly succumbed to fatigue, privation, and disease,—others, nothing daunted, filled their places. Within fifty years of its discovery, the population of Congo had become nominally Christian. The success obtained in Loango and Angola was almost as great.”

But there is very little trace now of the results of the great missionary work done by those zealous and self-denying men. We have it, on the testimony of Roman Catholic writers, that “at present, not only are the Portuguese settlements in the lowest state of degradation, but that they are positively hostile to the missionary operations of the Church, whose presence they will not tolerate within their frontiers.”\*

It is not one hundred and fifty years yet since the first Protestant missionary efforts commenced in Africa, and while a great deal

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\* Dublin Review, January, 1879.

has been accomplished within European colonies, and in their neighborhood on the coast, very little indeed has been effected among the Aborigines of the country away from the settlements. Protestant missionary efforts, in purely native regions, have been undertaken, on anything like a large scale, only within the last twenty years. They are the Universities' Mission, established between Lake Nyassa and the East coast; the Mission of the London Missionary Society, near Lake Tanganyika; the Church Missionary Society's Mission, near the Victoria Nyanza; and the Missions of the American Board of Commissioners for Foreign Missions, recently opened in West Central Africa. These Missions, excepting that of the American Board, are all manned by white men, and the usual mortality has prevailed. The nineteenth death among the missionaries of the Universities' Mission at Lake Nyassa was a few months ago reported, and very recently the death of Bishop Steere has been announced.

In view of the serious obstacles which have so far confronted the work of African evangelization and civilization through European agency, it is a matter of serious concern among Christian workers as to how the work should be done. There is, perhaps, not one of the members of missionary boards or committees, whose experience in the African work extends over ten years, who does not feel a measure of discouragement.

Now, in view of these melancholy experiences, what is to be inferred as to the will of Providence? It is evident that the Gospel of Jesus Christ is designed for all countries and climes—for all races and nations; but it is also evident that we have this "treasure in earthen vessels," which subjects it to human conditions and limitations. The constitutions of mortal men, who are to be instruments of proclaiming the glad tidings, are not adapted to all countries and climates; yet the command is, "Go ye into *all the world* and preach the gospel to *every creature*." This was the parting injunction of the Saviour to his disciples. But he had told them before that the Spirit of Truth, whom he would send to them after his departure, would explain what he had said unto them, and guide them into all truth. Now, after the Spirit had come, and had filled the disciples with power for their mission, and they began to organize for aggressive work, it was found necessary to add to the number of evangelistic agents. Accordingly, under the direct inspiration of the Holy Spirit, seven men were chosen as evangelists, among whom was Philip. This man, after the murder of Stephen, went away from Jerusalem, and preached with great success in the city of Samaria. The injunction not to enter into any city of the Samaritans had been withdrawn, and the whole world was now

opened to the preachers of the gospel. They went over into Europe, penetrated farther eastward into Asia, went south to Arabia. But there lay Ethiopia, with its inhospitable climate and difficulty of access. What was to be done? The Spirit which was to guide them into all truth met the emergency. An African had come up in search of truth to Jerusalem, and, having completed his mission, was returning to his home, and was so far on his journey as to have reached the southern confines of the Holy Land, when Philip the Evangelist, received a message from heaven concerning him: "The angel of the Lord spake unto Philip, saying, Arise and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went, and behold a man of Ethiopia, an eunuch of great authority under Candace, queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning; and, sitting in his chariot, read Esaias the prophet. Then the Spirit said unto Philip, Go near and join thyself to this chariot."

Now, this incident I take to be a symbolic one, indicating the instruments and the methods of Africa's evangelization. The method, the simple holding up of Jesus Christ; the instrument, the African himself. This was the Spirit's application and explication of the command, "Go ye into all the world," &c., giving the gospel to a man of Ethiopia to take back to the people of Ethiopia.

We are told that after the singular and interesting ceremony, "the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing." Philip was not to accompany the eunuch, to water the seed he had planted, to cherish and supervise the incipient work. If he desired to do so—and perhaps he did—the Spirit suffered him not, for he "caught him away."

The eunuch "went on his way rejoicing." Strange must have been his delight as he listened to the wonderful words which fell from the lips of Philip. Strange must have been his joy,—strange the exulting rush of his heart, in this his first communion with God through Jesus Christ our Lord. A member of a race separated by indelible physical characteristics from the people among whom he had been to worship, and thinking of the millions, like himself, who would be blest by the new revelation, who can tell the dreams of the future which he cherished in his soul, kindling the hope of a total revolution in his country through the words he had heard. The vision of communities regenerated and saved, through the sufferings and death of Him whom the prophet had described, loomed up before him and filled his soul with joy.

And there was something symbolic, also, of the future sad experience of his race,—and at the same time full of consolation,—in the passage which he read. It was holding up Christ as the “man of sorrows and acquainted with grief,” as if in anticipation of the great and unsurpassed trials of the African. These were to be the words of comfort and uplifting to these people in their exile and captivity. They were to remember that if they were despised and scorned, a far greater than themselves had had a similar experience. Christ was to be held up to the suffering African not only as a propitiation for sin, and as a Mediator between God and man, but as a blessed illustration of the glorious fact that persecution and suffering and contempt are no proof that God is not the loving Father of a people,—but may be rather an evidence of nearness to God, seeing that they have been chosen to tread in the footsteps of the first-born of the creation, suffering for the welfare of others.\*

Tell me, now, ye descendants of Africa, tell me whether there is anything in the ancient history of your African ancestors, in their relation to other races, of which you need to be ashamed. Tell me, if there is anything in the modern history of your people, in their dealings with foreign races, whether at home or in exile, of which you need be ashamed? Is there anything, when you compare yourselves with others, to disturb your equanimity, except the universal oppression of which you have been the victims? And what are suffering and sorrow but necessary elements in the progress of humanity? Your suffering has contributed to the welfare of others. It is a part of the constitution of the universe, that out of death should come life. All the advancement made to a better future, by individuals or race, has been made through paths marked by suffering. This great law is written not only in the Bible, but upon all history. “Without the shedding of blood there is no remission,” We may say, then, in the language of the poet.—

In all the ills we bore,  
We grieved, we sighed, we wept,—  
We never blushed.

We could not blush physically, and we had no need to blush mentally or morally.

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\* In Mrs. Stowe's inimitable novel we read the following. It was after her principal character had suffered most unjust and brutal treatment. “‘I saw 'em,’ said Uncle Tom, ‘throw my coat in that ar' corner, and in my coat-pocket is my Bible;—if Missis would please get it for me.’

“Cassy went and got it. Tom opened it at once, to a heavily marked passage much worn, of the last scenes in the life of Him by whose stripes we are healed.

“‘If Missis would only be so good as to read that ar'—it's better than water.’”  
(*Uncle Tom's Cabin*, ch. xxxiv.)

Among the beautiful legends which are scattered throughout ancient Jewish literature is the following, which is not less applicable to us than to the Hebrew race.

When the Decalogue was given, the Israelites said to the Lord: "Thou forbiddest us to attempt the life, the honor, or the interests of our fellow-man. Thou forbiddest us to lie, to covet, to return evil for evil, blow for blow. But if this prohibition is not addressed also to the other nations of the earth, we shall become, alas! their victim." The Lord answered: "My children, when I created the lamb it came to me and said, 'O, Lord! Thou hast given me neither claws to tear with, nor teeth to bite with, nor horns to strike with, nor even swift feet with which to flee away. What will become of me in the midst of other animals if I am thus weak and defenceless?' And I answered the lamb, 'Would'st thou, then, prefer to thy feebleness the cruelty of the tiger, or the venom of the serpent?' 'No, Lord,' answered me the Lamb; 'I prefer my feebleness and my innocence, and I thank thee that thou hast made me rather the persecuted than the persecutor.' So thou, O my people Israel. Thou shalt be a lamb in the midst of the nation. Let them tear thee; let them sacrifice thee; thy triumph shall be in thy calmness, in thy resignation, in thine innocence."

(To be continued.)

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*From the Baltimore Episcopal Methodist.*

## AFRICA AND THE AFRICAN PEOPLE.

The questions pertaining to Africa and the African people are profoundly interesting; and, now as they begin to be more pressingly put, the answers can not be much longer delayed.

The deportation of many of the race from their native land; their final concentration in the section more nearly resembling in climate and productions their former home; their gradual elevation from a state of barbarism to that degree of civilization possible in the period of the tutelage; their liberation as a war-measure; their investment with the rights, duties and responsibilities of citizenship;—all these facts put the colored race of to-day in an attitude which compels attention. Many of them are Christians,—then all may be; many of them have secured the benefits of elementary education, and a few have acquired more,—then still others may have the training of schools. But they are in the presence of a race proverbial for enterprise and skill—a race accustomed to rule—now largely in the majority—a majority which by means of natural increase and immigration is ever ac-

quiring greater proportionate strength; the races cannot blend, and it does not yet appear how, even with all the advantages of Christian teaching and secular education the race which suffers so many drawbacks can gain and maintain position and influence equal to that of the race which in nearly every respect occupies vantage ground.

The State and the Church are seeking the elevation of the colored man, and he responds promptly and well to these efforts. But what is it to be the outcome of these efforts? Is nothing more to be accomplished by them than to fit the colored man for offices, few of which he will occupy? Or for social equality, which will still be denied? One fact seems clear, whether we can or can not tell what the outcome is to be,—these efforts are right—right, because they are the performance of the duty which lies next to us. We may see in part, or we may not see at all what shall be on the morrow; but if we know what we ought to do to-day and do it, so far we are safe because so far we are right. But we can see some probable results of these efforts, in the near future. The colored man will constantly gain in self-respect as his manhood is developed,—he will therefore more and more seek to improve his condition; and because the material and physical condition greatly effects the social and moral, he will seek a better home and more comfortable appointments—preachers and teachers will be drawn more and more from his own people,—larger interest will be felt and taken in the affairs of his neighborhood, State and country; and this interest will soon extend itself to the regions beyond. Thus, as from a state of barbarism he passed into a condition of tutelage, so from this will he pass by successive stages until he shall find that he has relations to the world, and shall begin to ask himself, What part am I to perform in the great drama of the nation?

When from his advanced position he shall begin to look out upon the world, feel that he has relations to it, and a work to do as well as others, what probably will be the conclusions he will reach? That his work is ever to remain in a secondary relation to a dominant race? Will it not rather be—as he sees his people stretching out their hands and hears them cry, Come over and help us—I will even go that I may lift their burdens, dispel their darkness, and by the light of the Cross lead them into the peace which Christ purchased for all, and at last to the heaven into which are to be gathered the saved out of every nation?

It is a coincidence that at the time when the slave was delivered from his bonds a deeper and more practical interest was taken in African exploration than had ever been known. Barth, Livingstone,

Stanley and others entered the unexplored, traced rivers to their source, contracted the space on the map hitherto allotted to deserts, uncovered untold treasures, and more than hinted at the incalculably great possibilities of the future. So it falls out that while the colored man of the United States is becoming prepared for his future, it may be that thorough exploration, exact information, and increased facilities of travel are preparing Africa for him and for the wonderful work he is there to do.

Hitherto, man has *proposed*, and an Infinite Ruler has *disposed*. If God intends the regeneration of Africa shall be accomplished by her sons and daughters who have been here prepared for the work, then He in His time will show that He can turn the hearts of the people, make a path in the sea, open a way for settlements, compel commerce and arts to aid His servants, and secure attentive ears and willing hearts to the messengers who carry the good tidings.

Meanwhile one thing is important, the white and colored people of the United States must faithfully perform the duty which God makes plain to-day. A second thing seems to me important—indeed, it is the conclusion for which the large introduction has been chiefly written:—The organization of *Missionary Societies by the colored people* should be undertaken without delay and encouraged by all proper means. The special object should be the evangelization of Africa. These people should carefully select men of their own color as Missionaries, send them across the sea and support them while this may be necessary.

The effect will be to deepen interest in Africa, secure trustworthy information of the country and its resources, proper encouragement to emigrants, with all necessary directions for the guidance of any who may wish to gain a home, and aid in the erection of a *New Africa* upon the old. By-and-by, it may be, the heart of the people as one man may yearn for the old home. In this event—as there is always a way to do what ought to be done—there will be a way opened by which the people may enter their Canaan and possess the land. Other topics were in my mind which I thought to make a part of this letter; but both time and space have been fully taken by these few thoughts respecting the possible work of the colored man of America, and the best way to prepare him, and for him to prepare himself for it.

Are you, Mr. Editor, persuaded that the practical suggestion just made is probably the duty which now lies just before the colored people of the United States? If after consideration you should feel so persuaded, then I hope you will say so upon suitable occasions. Perhaps other editors may be induced to ponder the question and,



according to their convictions, either advocate the measure or show why so little importance should be attached to it.

Yours, &c.,

JOHN MERIDIES.

[ We have for many years favored the colonization scheme, and shall hope to see it more strongly put before our people, and we think the plan of evangelizing Africa by Africans is the only really feasible scheme.—EDITOR *Baltimore Episcopal Methodist.*]

#### AFRICA TO BE REDEEMED BY AFRICANS.

The minutes of the Spring Hill Baptist Association of Alabama indicate a progressive spirit, and intellectual growth among its members. The Association has a report on the subject of education, followed by a resolution, "that each minister, in order to preach the Gospel, must be well educated." On the subject of African Missions the report says:

"There is no subject that interests the Africo-American more than the Foreign Mission work. The Foreign Mission work in Africa is especially the work of the colored Christians of America. Over two hundred years ago we were brought here in chains, as bondmen. Above two hundred years we groaned and wept under our sore affliction. God heard us, and in process of time the Infinite God spoke to the raging billows of slavery, saying—Thus far shalt thou go and no farther. In 1865 the terrible chain of thralldom was severed by the Omniscient God, by which five millions of precious souls were liberated. We are not to remain merely freedmen and citizens of America, but Christians and soldiers of the Cross. For us to remain dormant, and leave it for God to use other means and others as agents in the evangelization of Africa, is to be, in every manner possible, criminal and wholly recreant to the most sacred trusts committed to our care. God always redeems a people by members of the people to be redeemed. When God would emancipate the Jews, Moses is selected—a member of the Jews. And all through history, sacred or profane, this truth stands out most prominently. Ethiopia will never stretch forth her hands to God until Ethiopians shall have been used as agents. Africa is to be redeemed through the instrumentality of Africans."

*From the Christian Standard.*

### LETTER FROM BREWERVILLE.

The following is an extract of a letter from Rev. James O. Hayes of Brewerville :

April 17th, we had a grand pic-nic, composed of the Sunday schools and congregations of the four churches of Brewerville and visitors from adjoining settlements. The pic-nic was given by the Zion Grove Baptist Sunday school, of which the writer is superintendent. On our banners were inscribed the following mottoes : 1. We solemnly promise, by the help of God, to abstain from the use of intoxicating liquors as a beverage. 2. Thou shalt love thy neighbor as thyself. 3. Search the Scriptures. 4. The people that walked in darkness have seen great light. 5. Look on the fields, they are white to the harvest. 6. They that seek me early shall find me.

The procession was formed at the Baptist church, and proceeded to the pic-nic ground which was 70 rods east of the town, where the day was pleasantly spent. Rev. J. W. Blacklidge delivered an excellent address on Sunday school work. Before the address the children sang : "We are gathering from far and near," &c., led by Mrs Barozza, principal of the Girls' school.

At the conclusion of Mr. Blacklidge's address the children sang : "We are rising as a people," &c., after which dinner was announced.

The following are some of the articles of food : rice, potatoes, pork, (both fresh and cured) mutton, kid, poultry, pies, cakes, lemonade, etc.

At 5 o'clock p. m. the procession was formed and returned to the church, where the superintendent delivered a short address, commending the people for the good order which prevailed during the day.

One week ago we gave an exhibition, which it is said, was the best ever given in Brewerville. This can be best accounted for when you remember that Shaw University is the *Alma Mater* of the superintendent.

Thirteen years ago to-day Brewerville was first settled. Persons said to me yesterday : "Bro. Hayes, to-day looks more like civilization than any day we have seen since we came to this country." "I feel myself more at home than ever before." "Undoubtedly God sent you to Brewerville." Perhaps it will be interesting to you to know that the lands upon which we had our meeting yesterday are shaded by large plum trees, nearly the size of the American oak, and

more shady, The fruit is about the size of a turkey egg. This ground was once a slave market, where hundreds of our ancestors were brought, ( groups of from twenty-five to fifty, chained together,) and sold to the Spaniards, whose vessels lay in the mouth of the St. Paul river, in which they were borne to other shores and sold to speculators.

Now, instead of this state of affairs, which caused weeping and lamentation on the part of heathen parents to see their dear ones torn from their bosoms, the merry laugh of the children of Christian parents is heard through the old slave market ground.

I remain yours in Christ,

JAMES O. HAYES.

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### WINNING AN EMPIRE.

Among the notable movements of the time is the material and religious progress going on in Africa. That vast region, still far behind the rest of the world, is advancing rapidly into the light. Diplomacy, science, exploration and commerce on the one hand, and colonization and missionary influence on the other, are opening the Continent and establishing the Gospel of Peace. No portion of the earth will make in the last quarter of this century more progress than Africa.

#### GOVERNMENTAL.

Africa is the scene at present of armed expeditions and treaties with native tribes, similar to those which marked the first settlement of America. England, France, Portugal, Germany and Italy are pushing forward to obtain titles to the country.

England has "annexed" some forty miles of coast line territory to her colony of Sierra Leone, taking it from the feeble Republic of Liberia, assumes control in Basuto land, has appointed Capt. Foot, R. N. consul, in the Nyassa country and adjoining lake districts, and is making her strong arm felt in other portions of the Continent.

France continues encroachments in Madagascar, and is forcing its way on the Senegal and toward the headwaters of the Niger. It has taken King Tofa, of Porto Novo, under its protection, threatens to "annex" the coast from the Gaboon to the Congo—some two hundred and fifty miles—is extending its possessions inland on the Gaboon, and claims the commerce of the Ogove, and through the latter

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NOTE.—For many of the facts in this article the writer is indebted to the CHRISTIAN ADVOCATE of New York, MISSIONARY HERALD of Boston, FOREIGN MISSIONARY of New York, AFRICAN TIMES of London, and L'AFRIQUE EXPLORE of Geneva.

is running its lines to Stanley Pool, on the upper Congo. The Chamber of Deputies has granted the de Brazza mission a credit of 1,275,000 francs, by a vote of 449 to 3.

Portugal has opened negotiations with the British government, looking to the cession of Whydah to England, in return for the acknowledgment by the latter of the sovereignty of Portugal over territories at the mouth of the Congo. The Portuguese government has appointed the explorers, Capello and Ivens, to complete their tour and map of Angola, and to examine the Congo country. *The Official Gazette of Angola*, October 11, published a circular from the Governor, addressed to the foreign consuls at that place, informing them of the occupation of Chi Loango, and the establishment of Portuguese authority at Kacong and Massabi. A treaty is reported between the Sultan of Zanzibar and Portugal, interdicting slavery and the slave trade by the subjects of each mutually.

The German Reichstag has increased its annual appropriation of 75,000 to 100,000 marks for the exploration of Africa. Rohlfs is in Abyssinia, the bearer of a communication to King John from the Emperor of Germany. This famous explorer is favorably impressed with the Abyssinians, and predicts a bright future for them if they are fairly treated.

Italy has dispatched a party to Abyssinia for geographical and mercantile purposes, and to prosecute investigations in the direction of the new colony of Assab. To promote these objects the Government has granted 20,000 liras. Italy has also concluded three treaties which promise to make Assab a centre of commerce. They include a convention of commerce and friendship with the King of Shoa, the Sultan of Aussa, and the chiefs of the Danakil tribes. The caravans from Assab to Shoa, and *vice versa*, will, in future, be protected by these rulers.

The Sultan of Morocco has authorized Spain to take possession of Santa Cruz del Mar. The Sultan of Zanzibar has purchased the steamers Malacca, Merka and Ovoca, formerly the property of the Peninsular and Oriental Company. To these must be added the Nyanza, Akala and Swordsman. It is announced that these six superior vessels are intended to form a regular coast service in the interest of commerce and for the suppression of the slave trade.

#### EXPLORATIONS.

Mr. Joseph Thomson has left Mombasa to conduct investigations about Mount Kenia in the hope of finding an easier and more direct route to the eastern shores of the Victoria Nyanza. Consul H. E. O'Neil is to lead an expedition of observation from

Mozambique to the Nyassa. A French expedition has been organized to follow up de Brazza's discoveries. M. Revoil has started from Marseilles for Zanzibar on a scientific mission to the East Coast and the interior. Dr. Holub is planning a four-years' examination of the central regions of South Africa. Drs. Bachmann and Wilms have commenced a journey of several years in the Transvaal, having special reference to its botany and zoology. Dr. H. R. Flegel has been engaged for three years in making a survey of the Niger and of its tributary, the Binue. The sources of the latter, according to his report, he has succeeded in discovering. Dr. Herr Krause is to make an investigation of the languages and social status of the people about the Niger and lake Tsad. Two Portuguese naval officers, Lieut. Cardosa and Dr. Franco, have set out from Mozambique for Imbambane, and thence to Umzila's. Their object, in part, is the development of certain mines near Manica. M. Girand has gone to the Bangweola to survey the Zambesi and thence the Moero and Congo. The Geographical Society of Hamburg is to send a party, lead by Dr. Fischer, to cross the Snow mountains and then penetrate to the north of the Gallas country. A meteorological station is to be founded on the Cameroon mountains, of which M. Rogozinski is to be chief.

Captain Casati has succeeded in traversing the country of the Niams-Niams. Dr. Pogge and Lieut. Wissmann have successfully crossed the Continent. A report of their journey has been given by the latter, from which it appears that in going from the West Coast to Nyangwe, on the Lualaba, they passed several fine tribes of natives. The Tushilange and Basonge are spoken of as friendly, laborious and skilled in all kinds of industrial arts. After crossing the Lubilash, a tributary of the Congo, they came upon the Beneki, a tribe whose villages are described as models: well built and clean, the houses surrounded by gardens and palm trees. Some of these villages are so large that four or five hours were spent in marching through, and the population is estimated as numbering hundreds of thousands. The people are agricultural and well-to-do. Further on towards Nyangwe, the population was dense. From this point, memorable in connection with Livingstone and Stanley's explorations, Dr Pogge returned westward, while Lieut. Wissmann went eastward, crossing Lake Tanganyika to Ujiji, and on by way of Mirambo's and Mpwapwa to Zanzibar. DR. STECKER has returned from his five years' exploring tour, and, besides his travels in company with Rohlf's, he reports about a dozen countries discovered by himself alone east of South Abyssinia, which no European had before entered.

M. Ferdinand de Lesseps has returned to Paris after spending

a month in Tunis to inspect the course of the proposed canal which is to let in the waters of the Mediterranean, and by flooding the Chotts, to create an inland sea fourteen times as large as the lake of Geneva. A favorable report on the scheme has been made by the commission of contractors who accompanied him.

#### COMMERCIAL.

The National African Company of London declared, in April, an *ad interim* dividend on its shares at the rate of ten per cent. per annum. A joint stock company had been incorporated at Brussels, to be known as the "Belgian Company of African Merchants," with a capital of £10,000. Of this sum about £2,000 was used in the purchase of the ship Akassa. It is intended to increase the company until it has a capital of 600,000 francs, and ultimately two or even five millions of francs. Care should be taken to avoid confusing this organization with the International African Association, and the Comite des Etudes des Haut Congo.

A German colony has been commenced at the bay of Angra Pequena, about one hundred and eighty miles north of the Orange river. Three hundred square miles is its area, purchased by a Bremen commercial house. The bay forms a superior harbor, stretching for some ten miles into the land and affording good shelter for vessels on a coast otherwise almost devoid of harbors. Little Namaqualand, on the south of the Orange river, belonging to Cape Colony, has for years been known for its abundance of copper ore, although the mining enterprises have hitherto been followed with miserable results, with the exception of that of the Ookiep mines of the Cape Copper Mining Company. These mines are situated at Springbok Fontien, from which a railway of sixty miles takes the ore to the coast at Robben Bay, whence it is shipped to England. The Germans intend to make a thorough examination of their newly acquired territory in the confident expectation of meeting with copper there also. A little two-masted schooner has been sent out from Bremen to Augra Paquena, with coffee, sugar, salted meat and other goods, for carrying on trade with the natives. The schooner itself is intended to keep up regular communication between the new colony and Cape Town. The German government has so far marked its approval of this colonial enterprise by permitting the national flag to be raised over the settlement, so that the trading station may be regarded as a sort of tentative German colony.

A society has been formed in Paris to aid in the elevation of Africa through enlightened civilization. While keeping its work dis-

tinct from that of missions, properly so called, it will encourage missionaries, European or native, especially those who have advanced furthest into the interior, by furnishing them with portable canoes, medicines, tents, seeds for vegetables and fruits, mechanical tools and agricultural implements.

#### BANKING.

The Commercial Bank of West Africa was opened at Sierra Leone in January. It marks a wide step in the advancing civilization of the coast that this effort should be made by an enlightened native African, Dr. J. A. B. Horton, author of several valuable works on the diseases of Western Africa, and whose death, October 15, is viewed as a public misfortune.

#### GOLD MINES.

Several of the West African Gold Mining Companies have passed from clearing the forest, and building and tunneling to cutting auriferous lodes, and erecting improved machinery and stamping. The first proceeds of crushing at the mines of the African Gold Coast Company—the pioneer organization—consisting of one hundred ounces of fine gold, has reached Liverpool. The yield is stated to have been £5 per ton. Consignments of gold of a superior quality have followed from the mines of the Wassaw Company.

#### ROADS.

Surveys have been completed at an outlay of £2,500 for a railway between the seaboard at Axim and Tacquah—a distance of some forty-five miles. Tacquah is in the heart of Wassaw, where a dozen or more organized gold mining operations by European companies are located. Estimates for the building of the line have been prepared, and most of the means for its construction are looked for from the government of the Gold Coast Colony.

The railway to connect the French colony at Senegal with the Niger is in course of completion. Sixteen millions of francs had been granted by the French Government, and a further appropriation was made in June of 4,677,000 francs.

A wagon road has been finished on the north bank of the Congo past the cataracts to Stanley Pool, from which river routes to a vast interior exist in all directions. His Majesty the King of the Belgians is deserving of all honor for the support he has so wisely and generously given to this work.

An important work in opening up the Lake district is the formation of a wagon road connecting the Nyassa and Tanganyika, so that steamers plying between the north end of the Nyassa and the falls of

the river Shire (a tributary of the Zambesi) might receive goods, &c., after a few days' land transit from like vessels delivering them at the southernmost port of Tanganyika. This enterprise was in charge of Mr. James Stewart, a talented engineer who left the canals of India for the lakes of Africa, and who died of fever August 30.

#### STEAMSHIPS.

Twenty-five years ago the entire steam communication between England and the West Coast of Africa was comprised in what could be effected by one moderately sized steamship per month, for which the African Steamship Company received a handsome subsidy from the English government for the conveyance of mails. Soon a fortnightly steamer proved to be decidedly successful, and in 1869 the Glasgow ship-builders and merchants formed the British and African Steam Navigation Company; starting with three steamers, each of about 1,200 tons. This company now runs twenty first-class steamers of an aggregate tonnage of 30,000; and the African Steamship Company owns fully 15,000 tons.

The Anglo-African Steamship Company, capital £500,000, in 50,000 shares of £10 each, is a new and formidable competitor in the remarkable development of the carrying trade of West Africa. The vessels of this company, which are to be specially constructed for the carriage of passengers and freight, and to cross the bars of the principal African rivers, are to be dispatched from London and Hamburg, and to take cargo for Havre, Rotterdam and Antwerp. It is stated that some of the steamers at present in this trade have paid as much as 15 per cent. per voyage, occupying about eighty or ninety days. Each vessel can make from three to four voyages per annum.

In view of the probable development of the traffic and of consequent future requirements, it has been determined to extend the British and African Steam Navigation Company's capital to £750,000 in 15,000 shares of £50 each.

#### THE CONGO.

This river is considered the largest but one on our globe. For one hundred and fifteen miles from its mouth there is a water way in which ocean steamers might ply. Then rapids occur, but after these are passed, as they can be by Stanley's road, there is uninterrupted navigation far into the interior.

Stanley has been neither idle nor silent since his return to the "Dark Continent," and his indomitable energy and self-command are surmounting the most formidable natural obstacles. He is opening the way inland, not for Belgium, whose enlightened sovereign has assisted the enterprise from his private purse to the extent of



£50,000 per annum, but for the world. What Stanley has done so far to let civilization into the heart of Africa, and to open an avenue of trade to the coast, is thus summed up in one of his letters :

“ We are now advanced into the interior as follows : principal stations—(1) mouth of the Congo to Vivi, 115 miles ; (2) Vivi to Isangila, 52 miles (English) ; (3) Isangila to Manyanga, 74 miles (Geo.) ; (4) Manyanga to Leopoldville, 95 miles (Eng.) ; (5) Leopoldville to Mowatu, 87 miles (Geo.) ; (6) Mowatu to Bolobo, 79 miles (Geo.) ; (7) Bolobo to Lukolela, 92 miles (Geo.) ; (8) Lukolela to the Equator, 105 miles (Geo.) : total, 699 miles.”

Stanley is carefully exploring as he proceeds, and has made discoveries, of which he states—“ I have discovered another lake, Mantumba, north of lake Leopold II. There are only thirty miles distance between the southernmost extremity of lake Mantumba and the most northern point of lake Leopold II. The outlet of lake Mantumba is at a point 50 miles south of the Equator ; that of lake Leopold II is the Kwango. The population of the shores of lake Mantumba is so dense that were it uniform throughout the Congo basin we should have about 49,000,000 persons, or 55 to the square mile. I also ascended the river called Ikelemba on my map. This river is the Mobindu, and not the Ikelemba ; the latter is now said to be a small river higher up. The Mobindu's left bank is studded with villages with only limited spaces unoccupied between them.”

Should the Portuguese re-assert their claims to the Congo territory and control the mouth of the river, it is feared that the magnificent prospect now open to commerce and Christianity will be blasted. Stanley writes with apprehension, and urges with all his power that England establish a protectorate in the interest of trade, civilization and Christianity. If, he remarks, England allows the people of the lower Congo to pass into the hands of the Portuguese, she will deliver them “ soul and body to hell and slavery.” He says :

“ Despite every prognostication to the contrary, this river will yet redeem the lost Continent. By itself it forms a sufficient prospect ; but when you consider its magnificent tributaries, which flow on each side, giving access to civilization to what appeared hopelessly impenetrable a few years ago, the reality of the general utility and benefit to these dark tribes and nations fills the sense with admiration. Every step I make increases my enthusiasm for my work, and confirms my first impressions. Give 1,000 miles to the main channel, 300 to the Kwango, 120 to lake Mantumba, 300 to the Mobimdu, probably 800 to the Kaissal, 300 to the Sankena, 500 to the Aruwimi, and 1,000 more to undiscovered degrees—for there is abundant space to concede so much—and you have 4,520 miles of navigable water. Such an ample

basin, with such unlimited space for navigation, with its unmeasured resources, would you bestow as a dower upon such people as the Portuguese, who would but seal it to the silence of the coming centuries."

Equatorial Africa is not to be colonized by Europeans, like Algiers on the north or Cape Colony on the south; nor is it a region whose own resources can defray the cost of ruling, protecting and developing it like India. White men can scarcely exist there on account of the climate. Whatever nation may obtain predominant influence on its shores, the neutrality of the Congo ought, in any case, to be stipulated for by the Powers of the world.

The International Law Institute, at Munich, recommends that the Congo region should be kept for all nations. A feasible plan would be the establishment of an international commission on a footing somewhat similar to that of the Danubian Commission. Nor is the machinery wholly wanting. In 1878, the International African Association was formed for the establishment of a series of stations which should in time extend across Africa. The King of the Belgians would be a most suitable president of an international commission for the regulation of the commerce and navigation of the Congo and the maintenance of order and justice on its banks.

M. Savorgnan de Brazza reports that his plans are developing without serious obstacles, and that they have been far advanced by the possession of Loango, which is to be the starting point of the future railway to Brazzaville, running through the valleys of the Quillou and the Niara.

#### PUBLICATIONS.

Newspapers published on the West Coast contain articles that do honor to the intelligence of their editors and contributors. Sierra Leone furnishes the *Reporter*, *Methodist Herald*, and the *Express*; Bathurst (Gambia,) the *Observer*; Monrovia (Liberia) the *Observer*; the Gold Coast Colony the *Times*, and Lagos the *Times* and the *Observer*. *Africa*, a quarterly review and journal, is published by the Native African Mission Aid Society. A new monthly Magazine devoted to Missions in Africa, has appeared in England, entitled *Central Africa*. Subscriptions to the weekly papers and monthlies and quarterlies of England and the United States are rapidly on the increase from the African Continent.

A valuable monograph upon "The Water Highways of the Interior of Africa" has appeared from the pen of James Stevenson, Esq.,<sup>1</sup> F. R. G. S. of Glasgow, whose bounty has made so many things possible in Central Africa.

## ENGLISH MISSIONS.

The mixed and difficult problems which have embarrassed the missionary work in the interior lake country have been apparently solved. King Mtesa is now affording every facility for the establishment of missionary stations. On Tanganyika, missionaries have been enabled to plant themselves on a firm footing. In Mirambo's country, great influence has been acquired over the King, and a prosperous work has been commenced. The Livingstone Inland, and the Baptist Society have reached the upper waters of the Congo from the southwest, and the vicinity of Stanley Pool has become a promising mission field. These successes have been purchased at a sacrifice of health and life as well as the endurance of toil and privation.

The Niger Mission, in charge of the African Arch-deacons Johnson and Crowther, continues to meet with gratifying success. Ten years ago heathenism and barbarism prevailed where now 4000 are under Christian instruction. 45 adults have been baptized lately: a hostile King has ordered his people to observe the Sabbath and arranged for Christian service in his own court; the Onitsha converts go voluntarily to neighboring towns to make known the knowledge of salvation, and Arch-deacon Johnson being invited to attend one of them found 1500 persons waiting to hear him.

Steamers built in Europe for the express purpose of carrying the "glad tidings" are dotting with the white puffs of their steam pipes the waters of the rivers Niger, Congo and Zambesi, and of lakes Nyassa and Tanganyika.

## AMERICAN MISSIONS.

The Mission of the American Board at Bailurda seems deeply rooted. One of the missionaries writes that he found spots in Maine while a district school teacher, whose "moral standard was lower than that of Chilume." A station of the Presbyterian Board has been located in the town of Nyangwe, on the Ogowe, 150 miles from the seaboard, and another station is to be formed soon still farther in the interior. The Missionary Bishop of Cape Palmas thus reports some of the difficulties and encouragements to Christian efforts in his jurisdiction:—

"The appropriation for this work for the year from September, 1882, to September, 1883, was \$17,500. With this amount and what could be gotten in the field, we have supported: One bishop, 13 clergymen, 13 catechists, and 4 lay-readers. We board, clothe and teach nearly 200 children in our boarding schools, and teach 134 in our day-schools, with 557 in the Sunday-schools. The school at Cape Mount, with its 120 boarding-scholars has been organized since my going to Africa in 1877, and notwithstanding this more than doubling of our boarding-

scholars with all the expense of farming, buildings, etc., the appropriation was \$17,500 in 1882 and '83, against \$20,200 in 1876 and '77, and this too when there was no bishop's salary to pay. Thus we see the work has grown while the expenses have decreased.

"Again, if we compare our African work with the other fields under our charge, using last year's report of statistics of work in these fields, and the latest report of the treasurer of our Foreign Committee, for the amounts paid to them, we have China, with 336 communicants, giving \$540, having 566 Sunday-school scholars, had 2 confirmed, and receives from us \$44,617. Japan has 105 communicants, 87 Sunday-school scholars, contributes \$500, had 9 confirmed, and receives from us \$23,957. Africa has 408 communicants, 557 Sunday-school scholars, gave \$890, had 46 confirmed, and receives from us \$17,868.

"I present these figures and facts to correct what I believe to be an erroneous opinion in regard to the work in Africa. For some years past there has been a strong tendency to look upon this field as the most discouraging, and of less importance than the others under our supervision. If this be true, it must be traced to other causes than want of results proportionate to the expenditures.

"The chief cause of difficulty lies, as is well known, in the unhealthiness of the climate. We have had three clergymen, two doctors, three laymen, and four ladies go out since I entered upon the work in December, 1877. Of these the two doctors, who were native born, are dead; also one of the clergymen. Three of the ladies and the three laymen have had to come back on account of ill-health. Of the two clergymen, one had to return permanently, and the other temporarily, and it is by no means certain that he can ever go back to the work. Thus we are left with one lone woman as the sole representative of our white workers."

#### OUR COLORED PEOPLE.

The colored people of the United States are making progress. Two pamphlets—one by Rev. Dr. C. K. Marshall of Vicksburg, Miss., and the other by Rev. Dr. Alexander Crummell of Washington, D. C., show this by facts and statistics. Dr. Marshall praises them as being the best peasantry on the face of the earth, their vices no greater, less cringing and craven, freer from begging, more manly and polite, and having a higher estimate of human rights and obligations. "They are less profane—very much less—than white people; less bitter, vindictive, and blood-thirsty; less intemperate, and far, far less revengeful."

Dr. Crummell proves by his own experience in Africa, and by the testimony of leading African travelers that the African is not innately

vicious. He considers mental and material improvement sustained by the facts that the freedmen have nearly 1,000,000 children at school; furnish nearly 16,000 teachers; have about 15,000 in the high schools and colleges; about 2,000,000 members in the Methodist and Baptist churches, and that they publish 80 newspapers; that in less than twenty years they own 680,000 acres of land in Georgia alone, and over 5,000,000 in the whole South; and that the increase in the production of cotton since emancipation has been 1,000,000 bales per year, or one-third more than when working as slaves; that \$56,000,000 were deposited in the "Freedmen's Bank;" and that colored men are assessed for over \$91,000,000 of taxable property.

Allusion has been made to the formation of the Baptist Foreign Mission Convention by the colored Baptists of the United States. To its credit and to that of the race it should be said that the Society has lately sent two educated colored ministers and their wives to labor among the Vey tribe in Liberia. The African Methodist Episcopal Church has taken steps to raise \$1,200 annually, to constitute a fund for the education and training of young men and women to serve as missionaries and teachers in Africa. The Spring Hill Baptist Association of Alabama reports that "there is no subject that interests the Africo-American more than the mission work in Africa. It is especially the work of the colored Christians of America. Over two hundred years ago we were brought here as bondsmen. In 1865 the terrible chain of thralldom was severed by the Omniscient One, by which five millions of people were liberated. For us to remain dormant and leave it for God to use other means and others as agents in the evangelization of Africa, is to be in every manner possible, criminal and wholly recreant to the most sacred trust committed to our care. God always redeems a people by members of the people to be redeemed. When He would emancipate the Jews, Moses is selected. And all through history this truth stands out most prominently. Ethiopia will never stretch forth her hands to God until Ethiopians shall have been used as agents. Africa is to be redeemed through the instrumentality of Africans."

Rev. Dr. Henry M. Turner, Bishop of the African Methodist Episcopal Church, himself a Negro, and by the duties of his high office brought into contact with large numbers of his race throughout the United States, says through the *Christian Recorder*: "There never was a time when the colored people were more concerned about Africa in every respect than at present. In some portions of the country it is the topic of conversation, and if a line of steamers were started from New Orleans, Savannah or Charleston, they would be crowded to density every trip they made to Africa. There is a gen-

eral unrest and a wholesome dissatisfaction among our people in a number of sections of the land, to my certain knowledge, and they sigh for conveniences to and from the Continent of Africa. Something has to be done."

#### A VIRGIN MARKET.

That religion and philanthropy have something to do with the interest that the European world has, of late years, taken in the exploration of Africa, is unquestionable. That Continent may be regarded now as the only virgin market, of any extent, remaining for the rapidly increasing surplus, everywhere, of manufacturing industry. If the United States do not at present feel the want of such a market as much as other nations, the time will come when they will no longer have the advantage of England or France or Germany in this respect; and they should not forget that they have a foothold in Africa that no other nation enjoys. From the mouth of the Mediterranean southward to the English settlement at the Cape of Good Hope, there is no one spot that offers greater facilities for introducing trade and civilization into the interior of the Continent than Liberia. Slowly, yet steadily and surely, a nation is growing up there, whose sympathies, if we retain them, will give us practically the benefit of a colony without the responsibility of a colonial system—a nation which, at the end of sixty-three years, is further advanced than were many, if not all, the colonies of America, after the same lapse of time. Surely such a nation is not to be regarded with indifference, but may be considered as no unimportant factor in the commercial and manufacturing future of the United States—to say nothing of its peculiar fitness for conferring upon Africa the benefit of Christianity and civilization.

#### THE AMERICAN COLONIZATION SOCIETY.

The Sixty-Seventh Anniversary of the AMERICAN COLONIZATION SOCIETY will take place in Foundry Methodist Episcopal Church, Washington, D. C., on Sunday evening, January 13, 1884, at 7.30 o'clock, when the Annual Discourse will be delivered by the Rev. O. H. Tiffany, D. D.

The Annual Meeting of the Society for the election of officers and the transaction of business, will be held at the Colonization Building, No. 450 Pennsylvania Avenue, Washington, D. C., on the next succeeding Tuesday at 3 o'clock P. M.

The BOARD OF DIRECTORS will commence their annual session at the same place and on the same day at 12 o'clock M.

## OUR FALL EXPEDITION.

The fall expedition of the American Colonization Society sailed from New York for Liberia on the 1st December. It comprised select emigrants, mostly in families, from Massachusetts, Virginia, North Carolina, Mississippi, Arkansas, Illinois, Kansas and Nebraska, the adult males, including two ordained ministers, and farmers and carpenters. Those from the last named States were a part of the "Exodus" movement of a few years ago from the South. Jackson Smith is one of the "Wanderer" captives landed at Savannah in 1859. He is a fair scholar and mechanic, and with his family joyfully returns to his native land. Two colored missionaries, Rev. W. W. Colley and Rev. J. H. Presley, with their wives, embarked on the Monrovia, intending to labor among the Vey people, within and beyond Liberia. Mr. Colley has passed several years in Africa. By his efforts, mainly, the Baptist Foreign Mission Convention has been organized by the colored Baptists of the United States.

## LIBERIA AND THE CONGO.

Through our Ministers at London and at Monrovia, this Government has endeavored to aid Liberia in its differences with Great Britain, touching the northwest boundary of that Republic. There is a prospect of adjustment of the dispute, by the adoption of the Manah river as the line. This arrangement is a compromise of the conflicting territorial claims, and takes from Liberia no country over which it has maintained effective jurisdiction.

The rich and populous valley of the Congo is being opened to commerce by a society called the International African Association, of which the King of the Belgians is the president, and a citizen of the United States the chief executive officer. Large tracts of territory have been ceded to the Association by native chiefs, roads have been opened, steamboats placed on the river, and the *nuclei* of States established at twenty-two stations under one flag, which offers freedom to commerce and prohibits the slave trade. The objects of the society are philanthropic. It does not aim at permanent political control, but seeks the neutrality of the valley. The United States cannot be indifferent to this work, nor to the interests of their citizens involved in it. It may become advisable for us to co-operate with other commercial powers in promoting the rights of trade and residence in the Congo valley free from the interference or political control of any one nation.—*Message of the President of the United States.*

## ROLL OF EMIGRANTS FOR LIBERIA.

By Barque Monrovia, from New York, December 1, 1883.

*From Hyde Park, Mass.*

NO.	NAME.	AGE.	OCCUPATION.	RELIGION.
1	Miss Nellie R Richardson.....	36	.....	Episcopal.....

*From Richmond, Va.*

2	James J. Coles.....	25	Minister.....	Baptist.....
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*From Charlotte, N. C.*

3	Joseph Walker.....	34	Farmer.....	Baptist.....
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*From Winfall, Perquimons Co., N. C.*

4	Richard Ritchie.....	70	Farmer.....	Baptist.....
5	Letitia Ritchie.....	61	.....	Baptist.....
6	Lucretia Towe.....	36	.....	Methodist.....
7	Edward Towe.....	9	.....	.....
8	Clara N. Towe.....	18	.....	Baptist.....
9	Augustus Towe.....	1	.....	.....

*From Edwards, Miss.*

10	Henderson Mc Kinney.....	23	Minister.....	Baptist.....
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*From Plumerville, Conway Co., Ark.*

11	Andrew J. Flowers.....	36	Farmer.....	Methodist.....
12	Maria Flowers.....	31	.....	Methodist.....
13	Alice Johnson.....	19	.....	.....

*From Chicago, Ill.*

14	G. H. Hardy.....	20	Farmer.....	Methodist.....
15	Maunsell K. Hardy.....	11	.....	.....
16	Susanna H. Hardy.....	9	.....	.....
17	Catharine B. Hardy.....	4	.....	.....
18	Archer J. Gough.....	24	Stone Mason.	Baptist.....
19	Carrie Gough.....	21	.....	.....
20	James Cothran.....	23	Farmer.....	Baptist.....

*From Wyandotte, Kansas.*

21	Henry Stevens.....	40	Carpenter.....	Baptist.....
22	Nellie Stevens.....	40	.....	Baptist.....
23	Mary Stevens.....	10	.....	.....
24	Isaac Tongue.....	65	Farmer.....	Baptist.....
25	Louisa Nash.....	35	.....	Baptist.....
26	Cecilia Nash.....	8	.....	.....
27	Aaron Carter.....	53	Farmer.....	.....

*From Columbus, Kansas.*

28	John C. Stewart.....	51	Carpenter.....	Baptist.....
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## From Lincoln, Nebraska.

29	Samuel Jackson.....	61	Farmer.....	Methodist.....
30	Frances Jackson.....	11	.....	.....
31	William Browne.....	60	Farmer.....	Methodist.....

## From Montgomery, Alabama. \*

1	Jackson Smith....	42	Engineer. .	Methodist.....
2	Amanda Smith.....	40	.....	Methodist.....
3	Jackson Smith, Jr.....	14	.....	.....
4	Julia Smith.....	10	.....	.....
5	Maggelena Smith.....	6	.....	.....
6	Lucy Smith.....	4	.....	.....
7	George H. Smith.....	1	.....	.....

NOTE.—The foregoing named persons make a total of 15,735 emigrants settled in Liberia by the AMERICAN COLONIZATION SOCIETY.

\* Went by the bark Monrovia, July 16, 1883.

## ARRIVAL OF THE MONROVIA.

Letters from Liberia announce the arrival at Monrovia, August, 21, with emigrants sent by the American Colonization Society. They proceeded on the following morning by the steamer St. Paul's to Brewerville, where they are to settle. Rev. Hugh M. Browne and Rev. T. McCants Stewart, professors elect in Liberia College, landed at Monrovia August 5th, and were cordially welcomed on the 10th, in the Methodist E. church by the citizens and the City and College authorities. A handsome luncheon followed at the mansion of Mrs. ex-President Roberts, where covers were set for sixty guests. The emigrants are stated to be well and pleased with the country.

## RECEIPTS OF THE AMERICAN COLONIZATION SOCIETY,

During the month of September, 1883.

ILLINOIS. (\$13.00.)	Rent of Colonization Building.....	119 67
Chicago. James Cothran, toward cost of emigrant passage to Liberia, 13 00	Interest for Schools in Liberia. ...	90 00
RECAPITULATION. .	Total Receipts in September...	\$227 67
Emigrant toward passage..... 13 00		

## During the month of October, 1883.

VERMONT. (\$34.80)		ILLINOIS. (\$18.00.)	
<i>Essex.</i> Annuity of Nathan Lathrop, by S. G. Butler, Ex'r \$35. less expenses 20 cts.....	34 80	<i>Chicago,</i> Archer J. Gough \$10, and James Cothran \$8, toward cost of emigrant passage to Liberia.....	18 00
NEW YORK. (\$100.00.)		FOR REPOSITORY. (1.00.)	
<i>Kingston.</i> Members of the Reformed Church, .....	100 00	Nebraska .....	1 00
NEW JERSEY. (\$30.00.)		RECAPITULATION.	
<i>Princeton.</i> A friend.....	30 00	Donations.....	135 00
OHIO. (\$5.00.)		Legacies.....	2034 80
<i>Glendale.</i> Rev. Dr. L. D. Potter,	5 00	For African Repository.....	1 00
INDIANA. (\$2000.00.)		Emigrants toward passage.....	18 00
<i>Shawnee Mound</i> Legacy of Jesse Meharry, add'l by John A. Kumber, Sec. of Ex'rs.....	2000 00	Rent of Colonization Building.....	51 00
		<hr/>	
		Total Receipts in October. ...	\$2239 80

## During the month of November, 1883.

VERMONT. (\$5.00.)		NEBRASKA. (\$35.00.)	
<i>Essex Junction.</i> Byron Stevens..	5 00	<i>Lincoln.</i> William Browne and others toward cost of emigrant passage to Liberia.....	35 00
NEW YORK. (\$45.00.)		FOR REPOSITORY. (\$1.00.)	
<i>Poughkeepsie.</i> Mrs. Mary J. Myers,	25 00	Virginia.....	1 00
<i>Albany.</i> Mrs. Wm. Wendell ...	20 00	RECAPITULATION.	
ARKANSAS. (\$160.00.)		Donations.....	50 00
<i>Plumerville.</i> R. R. Walting and others toward cost of emigrant passage to Liberia.....	160 00	Legacy.....	20 00
TENNESSEE. (\$20.00.)		For African Repository.....	1 00
<i>Farmington</i> Legacy of Rev. Thomas J. Hall, by John Ramsey, Ex..	20 00	Emigrants toward passage.....	210 00
ILLINOIS. (\$15.00.)		Rent of Colonization Building.....	152 00
<i>Chicago.</i> Archer J. Gough, toward cost of emigrant passage to Liberia,	15 00	<hr/>	
		Total Receipts in November..	\$433 00

## During the Month of December, 1883.

NEW HAMPSHIRE. (\$20.00.)		FOR REPOSITORY. (\$10.00.)	
<i>Bristol</i> .....	20 00	New Hampshire \$8, Connecticut \$1 Maryland \$1.....	10 00
MASSACHUSETTS. (\$10.00.)		RECAPITULATION.	
<i>North Brookfield.</i> Thomas Snell..	10 00	Donations.....	130 00
NEW YORK. (\$100.00.)		For African Repository.....	10 00
<i>New York City.</i> Messrs Yates and Porterfield .....	100 00	Emigrants toward passage .....	65 00
PENNSYLVANIA. (\$65.00.)		Rent of Colonization Building.....	249 00
<i>Pittsburgh.</i> Richard Boocker, toward cost of emigrant passage to Liberia.....	65 00	Interest for Schools in Liberia.....	90 00
		<hr/>	
		Total Receipts in December ...	\$544 00

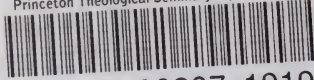




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